ginâg nake, pe enanat, nanke kunuk, nelâpuk el-lae, enee ajumâkore, nelo 'a-gure, nanke el-kuruk le-inne-kilalig.

Ore ne-daa ne-'a-gûkin naa 'a-gujîk; nenyor Il-Maasai 'a-gujîk, enee nânje ne-daa ne-'a-gûkin.

Ore ñabû tee nanj ang-ai nâa, nenyor 'Ajorityuk nainâki 'a-gujîk Il-kilani pe ainee aitunî ang-âi.

Naa, tee ter el-nanyuni el-nyîni le-ainee, nelgure el-nyîni 'a-gujîk nanjo, naa tee nâi el-nanyuni 'a-gujîk elâulgîna el-nyîni, nenaiñâki ner.

Ore el tee tuuore Il-Maasai 'l-nolgâni, ji' elyîn nelanye e-ainee, nelanye 'a-gujîk ilâulanye.

Naa, tee nelanyanye 'l-nanyuni le-'a-jore, pe nglâki 'l-nainâ-ñâtie, nainillîi, elâulgîna inâne-ang-ai e-kulu nepâkanore 'a-gujîk nanyuni.

Naa, tee nâkuri, nainâkinâi 'nainâte le-gujîk.

Naa, tee nanjuki el-nolgani 'a-gujîk, nenainâk e-nainâte, nîj: "Ol-nanâkinâi âlaj, nanjuki 'a-gûkin."

Naa, tee ele el-nolgani nîj, pe nâai el-nanâ inenâñâne nag-

kee e nne, nâiak ke kuke nâne nai kuke, ii kaare, nai ki duka nainke kine ki kine, ke ne nanny, nai kaare nâiâne, nai tina kaanaa nâik. [324.]

Nne nuiik nai ne gaan, nai ke Maasi kere gaan ne tiin nnnnnai. [324]

324

Whenever there is a drought, the women fetch grass on to their clothes, and go and offer up prayers to God. [325]

If a warrior finds a key on the growing ground, the key turns up some grass, and when the warrior sees that the child has grown in his hand, he stops beating him.

Again, if the Masai fight with an enemy, and wish to make peace, they hold out some grass as a sign. [326]

Whenever warriors return from a raid, and it is desired to praise those who have killed some of the enemy, a girl takes a small gourd of milk, and having covered it with green grass, sprinkles it over them. [327]

Thus, if people move from one kraal to another, they tie grass on to the gourds.

Should one man ask forgiveness of another with grass in his hand and his request be not attended to, it is said that the man who refuses to listen to his prayer is a Dorobo, and that he does not know about cattle. [328] [329]

Again, if a man who is proceeding on a journey sees a tree which has [330]

MASAI CUSTOMS

One of *ndito* ornaments, *enjikini* 9-rooms, were always *gilala* G-ends: "*Ilillipa*"

Eleven 2-rooms *gilala* *ewuo-ntikitoo* *ilipa-nabo*.

One *el-ataa ebolili*, *engiki* *engaina ntwa ang'ipa*, *nabaa* *e-nabo*, *nolibile* *engaina*, *nabaibi* *Ilolillipa* *ilipa-nabo*, *ang'o*: "*Alillipa*."

Done, *nolilipaya* *e-nanto*.

Ilolarni el-nanibi le-lonolidig *e el-ajarnanai bukul ago* *ake ntwa nito nanarak*.

Ilolarni el ainja *Ilolillonarwa* *lon'le-gulipa-nidigi*.

One *of* *nidigi* *nabaa*, *ninyidgisho* *9-rooms*, *nabaai* *9-spirits endigwua ana lanyak*, *ngwua ang'ipa ang'i* *Ilo-ne'le-ilkiai nyoki* *Ilo-e'nanto*.

Nidilog *9-lanak ang'i el* *9-lorai*, *ang'ik* *2-anak*.

Ang'ik el *le-gik e'ngaik* *'nanto ang'i* *'nanglik*, *na'pa* *9-lolillon* *9-lolidigi* *le'9-lonolwa nyoki* *9-langlik* *le-nanyo*.

When the fire is *dying down*, the warriors standing outside are called, and told that, "*It is finished.*"

They all run towards the spot, trying to get the horn.

The one who arrives first puts his hand in the fire, and, taking out the horn, stretches out his arm. He shows it to the others, and cries out: "*I have finished it.*"

With this the 2-*nanto* feast terminates.

The *Amoni*, or *child*, is shaved on the same day together with the *Ajiyoni*, or *Counsellor*, who was elected before the feast of circumcision.

Afterwards the warriors may be shaved whenever they wish.

When the warriors have shaved their child, they slaughter cattle, and wait for four or five months, at the expiration of which they proceed on a raid. This is called The (fulfilment) of the war or The (admission) of the child.

They wear *native clothes*", called The *war*", on which are sewn the *seeds of the shishisi tree*".

They also wear *necklaces made of twigs of the e-ngaisi tree*", and called *Mungiki*, and never carry their *beloved small knives or bow with them.*

[311]
[312]
[313]
[314]
[315]
[316]
[317]
[318]

* Before *native clothes* were introduced, *Amoni shins* were *together wore*" were. "*Il-lorai* garments are worn like the Spanish *poncho*, a slit being made in the middle for the head to pass through.

* A raid undertaken after a long peace is also called *ne-re'le-lorai*. Any warrior who shirks his duties on an occasion of this sort can be put to death, and his murderer will not be punished.

[319]
[320]

* *Ilolarni* warriors, *M. Sc.* * *Ajiyoni*, *plurisy*, *Swah.*

[illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

another side). Sometimes circumstances prevent the immediate use of traditional structure: a drought for instance might make it impossible to collect presents for the ceremony; in such a case the chief might get old and lose his efficiency, or perhaps the object of the war may be forgotten. If this happens the ceremony is consciously omitted or is thereby spared, but if not a report would be made to the traditional seat, for he will have some object lesson(s) to his credit and will be angry, if the fact is concealed from him.

After some years the boys are circumcised, and become young warriors. As each or most of them are circumcised the regular plan is for some new corporate enterprise to confirm the conclusion to warring villages called [illegible]. Messages are sent and the warriors of all these are called together by means of an elected [illegible] before the ceremonies commence. The number of companies, called [illegible], to be formed, also the names to be given to them are decided on beforehand by the regular warriors. After discussion a decision is decided upon. One senior representing each company to be formed leaves the assembly, goes a little way and getting the left of the spear with the end to attract attention, he calls: "Ho ale O Wrinkle" or "Ho ale O Fulani" or "Ho ale O Wrinkle, this way the Fulani". The warriors then rise and join the man calling the name of the company they wish to join.

Groups of five will go together, to join the same company. A company may include warriors of more than one clan though as a rule the majority are of the same clan.

If the members of one clan are too few to form a separate unit they join the unit of another clan. If the clan is a very big one, the warriors may form two or even more units. During [illegible] unit a warrior may return at any time before that unit forms the first warrior village. Then the warrior villages are formed, any warrior who leaves one unit to join another, breaks the blood commitment of the others. In some cases a fine of cattle is inflicted.

The girls once formed, the warriors now approach the fathers whose girls they have taken, with a view to holding the ceremony of [illegible] without which the first warrior village or delegate of that age-group may not be erected.

The subsequent ceremony or the breaking of the fire stick, though it effectively links up the circumcising companies, is not locally held [illegible]. It sometimes happens that the warriors have decided that a [illegible] ceremonies shall be held, in which case all the boys, that it seems planned to make their special own, will be free to them, for the boys will be circumcised in their own age with the ——— or right hand circumcising warrior.

9.Pathroska G-5 (1934-1968)-1968 FL12 Mawai FL12
Elsenka

By the very nature of the Maori organization, inter-age disputes are bound to crop up periodically (see Age-grades). In the "Promotion" dispute between the Kimete and the Morioto of the Mandol area in 1938, the respective laigwanak played a considerable part, not only at their own meetings, but in reporting decisions to the District Office.

In the old days it was the duty of the laigwanak to assemble his people for war, and to settle the disputes which inevitably arose when the spoils were divided. But by custom he should not enter into the actual fight, but remain in the rear with a small body-guard. This is probably because the laigwanak were the chiefs which had been elected from the fullest, and its loss could not be risked. It is difficult to say what part the laigwanak play in what they regard as their present-day duty, namely the suppression of raiding. Very probably in respect of laigwanak raiding they have considerable influence. If any area were openly abandoning a major raid, and the laigwanak agreed to it, many would join in against their better judgment, but if the laigwanak discouraged it, the project might well be dropped.

Generally speaking it is unusual for a laigwanak to interfere in an individual dispute without invitation. It appears to be the privilege of the aggrieved party to select his judges. He knows best, perhaps slaughters an ox and calls in neighbouring elders, together with the defendant. If a local laigwanak has a reputation for fairness and justice, he will be called even from a distance, but proceedings are not invalidated if no laigwanak is present. If the defendant fails to turn up, the assembled elders will view the law dispute the case, and if the claimant's suit is well founded, they will tell him so. He in his turn will go and tell the defendant that the elders have given judgment in his (the claimant's) favour. This may be sufficient to induce the defendant to pay up, but if after six not he will refuse. The claimant may then muster his servants, and take his claim by force, in which case the defendant will call a meeting and claim the return of property wrongfully removed from his home. And so the strife starts again. Or the matter may be allowed to drop, to be re-opened after a year or two, possibly on the appearance of some new witness.

To sum up the laigwanak's position in relation to the dispensation of justice, it cannot be said that he holds a formal position in the judicial system. He is sought as a judge by virtue of his qualities and not of his position. But in this aspect of his duties (above), even a case means a social gathering, and attendant hospitality. The position is different of course in the case of laigwanak who are at the same time paid "Native Authority" officials. When the assistance of such people is required, it has become customary to take the case to them in their own home.

The above description is intended to convey some idea of how far the laigwanak do in practice fulfil the duties imposed on them. The duty of helping the poor and oppressed seems to be honoured in the breach. The departures to the letter appear to occupy the major portion of the time which a laigwanak devotes to public duty, but even here the case he spends is little more than that spent by the average elder of the area.

have each sold another such other's babies. There are then kept 10 a united ma-
ate in bond. With Nandi when the Masai committee made about blood-brother-
hood with taken to dwellers, for they have an blood-brotherhood of their own. A
among the Nandi, given to a sign of peace, and a handful of grass constitutes a gift
for which recognized by the Masai and those whom they could as more or less
equals, the Dorobo or "ironsmiths," such as other pastoralists, but not Kikuyu, who
have agricultural tribe.

Legal Sanctions

The Masai legal system seems to be less organized than that of the Nandi, and to depend more upon the force of public opinion than on the position and power of the council leader. It appears that only in cases of homicide is there anything like a regular procedure. The Masai distinguish between intentional and accidental homicide, the difference being that for the latter there is no blood feud and the amount of compensation is smaller. The number of blood-cattle paid as compensation, in Maasai *ol-ashipi*, "murder cattle," varies, but may be as high as ten to fifty hundred for a man; Hollis says 50 for a boy, and Merker 10 head of cattle and 10 goats and sheep for a woman. Fadiman gives the figures as 50 for a circumcised man, and 25 for a woman or uncircumcised man. The Il-Kimas are recognized as a group which pays and receives blood-cattle. The murder may be avenged by the dead person's brothers who may try to kill the murderer, and if compensation is not paid, the wrangling feud may involve all agnatic kinsmen on both sides. It is not then another killing of the murderer makes the avengers also liable to compensation. If the victim belongs to the same sub-clan as the murderer, no compensation is paid on either side. If they belong to different sub-clans of the same clan, or to different clans, all members of the murderer's sub-clan contribute, and the cattle are divided among the members of the victim's sub-clan after the senior brother has received half the stock. When a settlement has been made, peace is made between the families concerned by an exchange of garments. Reports given details of three methods of dealing with cases of murder. (1) The relatives of the victim take all the murderer's cattle; they hold a council and, after giving a few cattle to certain elders and all to-
morrow, the ordinary, lord-makers, and some may calling are returned to the owner, the rest they divide among themselves. (2) If murder is not taken at once, the relatives of the murderer send a child to the relatives of the victim, the acceptance of which signifies an agreement to meet and settle the matter, and compensation is arranged, the figure usually being 40 head of cattle, with also more added to symbolize the human body (indicated by the number of its orifices). (3) Sometimes the relatives of the victim do not take action for two years or more; they then send the murderer's head by night and demand the number they want. For killing a child, *el-kaanie*, no compensation was payable, nor was there a blood feud. If a child killed a Masai, several murders are not and killed several cattle. That concept of cattle is apparently considered of little account. If a Masai made with an axe or other small things, he is not fined. Cross-up people rarely steal," says Hollis. For cattle thefts, the thieves were caught were fined from each man concerned.

The general principle that a man is entitled to compensation for a wrong suffered is recognized by all Masai, and this recognition is extended to "foreigners" like Dorobo, provided the people concerned are well known to each other. On being arrested, a man may submit to an oath, *el-maasai*. In some cases a diviner of the type called *el-gumbo* by Merker is employed to find a guilty person. The whole subject of Masai legal institutions needs detailed investigation.

Native Administration

The Masai political structure has proved even more difficult of adaptation than that of the Nandi, since it lacked the clear-cut personal divisions of the latter. Up to 1918 the chief taken in Kenya was assigned by the Administration as a paramount